



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Suraton*³⁷¹⁰ (a division of *The Qur'an*)^w We descended it^w and We decreed it^w and We descended in it^w evidents-she^y *Aya'ten*^w (*Qur'anic statements*) *la'alla* (craving currently unavailable deed that/perhaps) you^b reminisce you^z.

2. The adulteress and the adulterer so let-flog you^z each one of [them both] one hundred lash(s);^w and let not take you^b by them both clemency^y ³⁷¹¹ in Allah's religion³⁷¹² *en* (if/since) you^c [were] believing by Allah and The Day The Last; and let witness their both torment a *ta'efaton*^w (band/group)^w of the believers.

3. The adulterer not weds [be] except an adulteress or a *mushbrekatan* (she who partner deities with Allah/she-polytheists); and the adulteress not weds her except an adulterer or a *mushbrekon* (he-who partner deities with Allah/he-polytheists); and *tha'leka* (he-that-afar-it/that) (had been) forbidden on the believers.

4. And who^r *yarmoona*³⁷¹³ (they^z inculcate with adultery) the *muhssa'na'te* (chaste-women, marriers-she)^y ³⁷¹⁴ afterwards not *ya'ato* (produce/present they^z) by four he-witnesses, then let-flog them you^z eighty *jaldatan* (lashes)^w and let-not you^z accept for them a testimony^w ever; and those they (are) the *fa'seeqoona*³⁷¹⁵ (rebels vis-à-vis Allah's command).

5. Except whom^r repented they^z from after *tha'leka* (he-that-afar-it/that) and they^z mended, then verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

6. And who^r *yarmona*³⁷¹⁶ (they^z inculcate with adultery) their spouses (wives) and not was for them witnesses except themselves^w then a testimony^w (of) *ahado*³⁷¹⁷ (lone/ any-

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا

فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرَكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَنِينَ جَلْدَةٍ وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ

³⁷¹⁰ See the *Lexicon* attached to this Translation for this proper name of a "division of the Qur'an!"

³⁷¹¹ The word "رَأْفَةٌ" is an *intensive* form of "الرَّحْمَةُ" as "الرَّحْمَةُ" = "mercy," which is kindness imparting delight to its recipient; while "الرَأْفَةُ" is in addition to "الرَّحْمَةُ" it involves *protecting* against any possible undesirable happening to the recipient; hence, "الرَأْفَةُ" = clemency. See *اللتاج*!

³⁷¹² The word "دِين" here means "rule!" See *البصائر*!

³⁷¹³ The word "رَمَى" in "يَرْمُونَ" has several meanings, when combined with: e.g.: *chaste women* or *wife* or an *innocent person*, then it becomes Arabic-tongue-expression meaning: *inculcating with adultery*!

³⁷¹⁴ As stated in (S4:24) the word "marriers-she^y m" = "مُحْصَنَاتٌ" has at least two related but distinct meanings (1) marriers-she^y m, i.e. *ladies who are married*, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "مُحْصَنَاتٌ" = "زَوَّجَاتٌ" but "زَوَّجَاتٌ" is not a Qur'anic terminology *per se*, although "زَوْجَةٌ" and "أَزْوَاجٌ" are surely Qur'anic terms! So in *Qur'anic terms* "marriers-she^y m" = "مُحْصَنَاتٌ" and nothing else!

³⁷¹⁵ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

³⁷¹⁶ See footnote 3709 above regarding *inculcating with adultery*!

³⁷¹⁷ See the *Lexicon* attached to this Translation regarding "أَحَدٌ"

one) (of) them (is) four testimonies³⁷¹⁸ by Allah: verily he surely (is) of the *ssa'dequeena* (always-truth-enforcers).

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦١﴾
وَالْخَمِيسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ
كَانَ مِنَ الْكَذَّابِينَ ﴿٦٢﴾

7. And the fifth^w (testimony^w)³⁷¹⁹: (is) that Allah's curse^w (be) on him *en(if)* [he] [was] of the liars.

وَيَذَرُوهَا عَنْهَا الْعَذَابُ أَنْ تَشْهَدَ
أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
الْكَذَّابِينَ ﴿٦٣﴾

8. And (would) forestall a'n (off) her the torment that [she] testifies four testimonies^{w3720} by Allah: verily he surely (is) of the liars.

وَالْخَمِيسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا
إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٦٤﴾

9. And the fifth^w (testimony^w) (is): that Allah's wrath (be) on her *en (if)* [he] [was] of the *ssa'dequeena* (always truth enforcers).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿٦٥﴾

10. And *lawla* (had it not been for) Allah's munificence on you^b and His mercy^{w3721} and that Allah (is) *Tawwabon* (iterative Relent), *Hakeemon*³⁷²² (infinite *hekmal*³⁷²³ Possessor).

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكَ عُصْبَةٌ
مِنكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ
هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا
اَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى
كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿٦٦﴾

11. Verily who^t came they^z by the *uf'ke*^x (slandorous-fabrication-/specious concoction)^x (are) a league^w of you^b; let not³⁷²⁴ you^z reckon it^x evil for you^b; rather it^x (is) a *khayron* (choicer/ superior/ worthier) for you^b; for every *emre'en*³⁷²⁵ (mature/perfect manliness possessor) of them what *ektasaba*³⁷²⁶ ([he] reciprocally earned) of the sin; and who^x *tawalla* (he took charge) (of) its^x *kebara*³⁷²⁷ (cardinal-lead) of them, for him (is) a great torment.

12. *Lawla* (why have not) *edh* (when/since) heard it^x you^c presumed the he-believers and the she-believers by their selves^w a *khayran* (superiority/goodness) and said they^z: this (is) an *uf'kon*^x (slandorous-fabrication/specious concoction)^x manifest.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَأَنفُسِهِنَّ خَيْرًا وَقَالُوا
هَذَا إِفْكٌ مُّبِينٌ ﴿٦٧﴾

13. *Lawla* (why did not) came they^z on it^x by four he-witnesses; so *edh* (as/since) not *ya'ato* (produce/present they^z) by the he-witnesses, then those, *enda* (by Rule of) Allah, they (are) the liars.

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ
فَإِذَا لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَئِكَ
عِنْدَ اللَّهِ هُمُ الْكَذَّابُونَ ﴿٦٨﴾

14. And *lawla* (had it not been for) Allah's munificence on

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

³⁷¹⁸ The word “شهادة” = “testimony” in Arabic grammar is a feminine gender!

³⁷¹⁹ Since word “شهادة” = “testimony” is a feminine gender, so its substitute/ reference (fifth) must be feminized!

³⁷²⁰ See footnote 3714 above regarding testimony!

³⁷²¹ There is an omission, complementing = “جواب” “lawla!” Such omission is because its obviousness and enormity!

³⁷²² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

³⁷²³ See the Lexicon attached to this Translation for “bekmal”

³⁷²⁴ The “لا” in “لا تحسبوه” is “لا الناهية,” hence “let not!”

³⁷²⁵ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way!

³⁷²⁶ The word “اكتسبت” (a) i.e. على وزن إفتعل = that is he intentionally caused (an act, a deed) to happen! (b) Also, “اكتسبت” has more letters-construct implying more positive or negative meaning, in this case a negative one! So (a) and (b) mean this self had intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but upon (i.e. against) it!

³⁷²⁷ The expression “(took) charge (of) its cardinal-lead” means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander!

you ^b and His mercy ^w in the world ^w and the Hereafter ^w surely (<i>would have</i>) touched you ^b in what <i>afadha</i> ³⁷²⁸ (<i>group-rushed</i>) you ^c in it ^x a great torment.	فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿٥﴾
15. <i>Edb</i> (<i>when/ since</i>) <i>talaqqa</i> ³⁷²⁹ (<i>receive/ inculcate</i>) it ^x you ^z by your ⁿ tongues; and you ^z say by your ⁿ mouths what not for you ^b by it ^x knowledge; and you ^z reckon it ^x a trifle (<i>trivia</i>) while it ^x (<i>is</i>) <i>enda</i> (<i>by Rule of</i>) Allah great.	إِذْ تُلْقُونَهُ بِالْأَسْتِكْمَرِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿٦﴾
16. And <i>lanla</i> (<i>why have not</i>) <i>edh</i> (<i>when/ since</i>) heard it ^x you ^z said you ^c : not [<i>it</i> ^x] be for us to speak by this, <i>subhana</i> ³⁷³⁰ (<i>hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of</i>) You ^g ; this (<i>is</i>) a great calumny.	وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿٧﴾
17. Admonishes ³⁷³¹ you ^b Allah that not ³⁷³² revert you ^z for its ^x like ever, <i>en</i> (<i>if/ since</i>) you ^c were believers.	يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾
18. And manifests Allah for you ^b the <i>Aya'te</i> , ^w (<i>Qur'anic statements</i>) and Allah (<i>is</i>) Omniscient, <i>Hakeemon</i> ³⁷³³ (<i>infinite bekma</i> ³⁷³⁴ Possessor).	وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩﴾
19. Verily who ^r they ^z like that the profanity ^w ³⁷³⁵ spreads-/circulates ^w in whom ^r believed they ^z for them (<i>is</i>) a painful torment in the world ^w and the Hereafter ^w and Allah knows and you ^f know not.	إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٠﴾
20. And <i>lanla</i> (<i>had it not been for</i>) Allah's munificence ³⁷³⁶ on you ^b and His mercy ^w and that Allah (<i>is</i>) <i>Ra'oofon</i> ³⁷³⁷ (<i>iteratively Forbearer/ Clement</i>) <i>Rabeemon</i> (<i>iterative mercy Giver</i>).	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿١١﴾
21. O you, who ^r believed they ^z : let-not <i>tatta'be'o</i> (<i>closely-follow you^r</i>) the Satan's steps ^w ; and whoever <i>yatta'be'a</i> (<i>[he] closely-follows</i>) the Satan's steps ^w then verily he commands by the profanity ^w ³⁷³⁸ and the <i>munka're</i>	يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ

³⁷²⁸ The word “افضتم” comes from “الإفاضة” which means a crowd of people rushing from one place to another

³⁷²⁹ The word “تلقونه” is made up of two parts: (a) the verb “talaqqa”= “تلقى” and (b) the pronoun article “نه”=you^f do it! However, the word *talaqqa*= “تلقى” in turn has two distinct but intertwined meanings: (a) receive and (b) inculcate (*make it understood*) to another! Hence, “you^f receive/inculcate it^x”!

³⁷³⁰ The word “subhanaka”= “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “subhanaka”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

³⁷³¹ The word “يعظكم” rooted in “وعظ”= “exhortation” or “admonished,” and “موعظة” could mean: exhortation or admonition!

³⁷³² The particle “أن” here in the sense of “لنلا”= “that not!” See المغني اللبيب!

³⁷³³ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

³⁷³⁴ See the Lexicon attached to this Translation for “bekma”

³⁷³⁵ The word “فاحشة”= “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality!

³⁷³⁶ The word “فضل” is inchoative and its predicative is omitted because it is forthcoming in a later sentence! See القرطبي!

³⁷³⁷ The word “رؤوف” of “الرافة” which is more intensive than “الرحمة” as “الرحمة”= “mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See التاج!

³⁷³⁸ See footnote 3731 above regarding “profanity”!

(that which is objectionable by instinct/reason/Sharey'ah); and lawla (had it not been for) Allah's munificence on you^b and His mercy^w not *zaka*³⁷³⁹ (purified and suited) of you^b [of] an *abaden*³⁷⁴⁰ (lone/any-one) ever; [and,] but Allah *youzakkekey* ([He] exculpates/befits/suits, lauds and blesses) whom^p [He] wills; and Allah (is) Sameeon (possessor of rather acute hearing capacity/and enabler of others to hear/favorable Answerer to prayer), Omniscient.

22. And let not *ya'taley* (vow abstaining from allowable good deeds) the munificence-possessors of you^b and [the] abundance^w to you^a to (they^z accord/give) kin-possessors and the poor³⁷⁴¹ and the emigrants in Allah's path; and let pardon they^z and let condone they^z; do not³⁷⁴² you^z like that Allah forgives for you^z; and Allah (is) *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

23. Verily who^r *yarmona*³⁷⁴³ (they^z inculcate with adultery) the *muhssana'te* (chaste women/marriers-she)^{ym3744} the (innocently) heedless-they^{ym} she-believers (had been) cursed they^z in the world^w and the Hereafter^w; and for them (is) a great torment.

24. Day witnesses/testifies on them their tongues and their hands^w and their feet^w by what they^z were working.

25. Then-day fulfills³⁷⁴⁵ (for) them Allah their *Deen*³⁷⁴⁶ (dues), the right; and (would then) know they^z that Allah, Who (is) The Right The Manifester.

26. The *khabeethato* (she-they sordid for the he-they sordid) for the *khabetheena* (the he-they sordid for the she-they sordid); and *khabetheena* for the *khabeetha'te* and the *tayyeba'te* (she-they good) for the *tayyeboona* (he-they good) and the *tayyebona* for the *tayyeba'te*; those (had been) (rendered) disclaimants/absolvers³⁷⁴⁷ (of their selves) of what they^z say; for them a forgiveness^w and a *rez'qon*^x (provision-/victuals for sustenance)^x *kareemon*³⁷⁴⁸ (bounteous, ennobling and of multiple uses/effects).

27. O you who^r believed they^z let-not enter you^z houses^w

خُطُوتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ
بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ
مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي
مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ
وَالسَّعَةِ أَن يُؤْتُوا أُولَى الْقُرْبَى
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا
أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ
الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَ يُؤْمَدُ يَوْفِيهِمْ اللَّهُ دِينَهُمُ الْحَقُّ
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ
الْمُبِينُ ﴿٢٥﴾

الْحَبِيشَتِ لِلْحَبِيشِ وَالْحَبِيشُ
لِلْحَبِيشِ وَالطَّيْبَتِ لِلطَّيْبِينَ
وَالطَّيْبُونَ لِلطَّيْبَتِ أُولَئِكَ
مَبْرُوءَاتٌ مِّمَّا يَقُولُونَ لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا

³⁷³⁹ The word "زكى" here means *suited*, in the *intransitive* sense of suit! See التفسير and اللسان!

³⁷⁴⁰ See the *Lexicon* attached to this Translation regarding "أحد!"

³⁷⁴¹ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction! The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people!"

³⁷⁴² This particle "ألا" is for "عرض للترغيب أو التحضيض", in this case clearly for "الترغيب" = "desiring!"

³⁷⁴³ See footnote 3709 above regarding *inculcating with adultery*!

³⁷⁴⁴ See footnote 3710 above regarding "المحصنات!"

³⁷⁴⁵ The word "يوفي" in "يوفيهم" from "الوفاء" = "التمام", meaning *gathering the last component of any obligation to make it a whole*! Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*.

³⁷⁴⁶ That is pays them their recompense, according to their *dues*, good or bad on "Day of Judgment's"!

³⁷⁴⁷ This means and Allah knows best, that whatever the good men and women might have uttered by way of "bad" commentary they are rendered *disclaimants/absolvers* of that, because of Allah's merciful forgiveness, as a result of their overall "goodness!" Thus, "rendered" is for *إمفعول بمعنى فاعل*!

³⁷⁴⁸ The word "kareem" = "كريم" is a *subjective, singular, masculine noun*! It has no exact English equivalent, as explained in length in footnote 28 of the *Introduction*! Summarily: *bounteous, ennobling and of multiple uses/effects*!

other than your ⁿ houses, until *tas'ta'neso* (you ^z seek familiarizing your selves) and *tosallemo*³⁷⁴⁹ (you^z offer-peace) on their folks ^w; *tha'lekum* (be-afar-collective-you/that) *kbayron* (choicer/superior/worthier) for you^b *la'alla* (craving currently unavailable deed that/perhaps) you^b reminisce you^z.

غَيْرَ بَيْوتِكُمْ حَتَّى تَسْتَأْنِسُوا
وَتَسْلَمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ
لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٨﴾

28. Then *en* (if) not found you^z in it ^w an *abadan*³⁷⁵⁰ (lone/any -one), then let-not enter it^w you^z until (to be) permitted for you^b; and *en* (having been) said for you^b: let-return you^z then let-return you^z; it^x (is) *aḥka*³⁷⁵¹ (more befitting and beneficial/cleansing) for you^b; and Allah by what you^z work (is) Omniscient.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ
قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا هُوَ أَزْكَى
لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٩﴾

29. Not on you^b a *jonahon*³⁷⁵² (*sin*) to enter you^z houses^w other than (it^w being) occupied^w in it^w *mata'on* (furnishings-/chattel/convenience) for you^b; and Allah knows what you^z disclose and what you^z conceal.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ
مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٣٠﴾

30. Let-say [you^s] for the believers: *yagbodbdbo*³⁷⁵³ (they^z curb-/lower and break the gaze) [of]³⁷⁵⁴ their *abssa're* (insights-/discernments) and they^z keep-up³⁷⁵⁵ their *foroja* (orifices-/private-parts); *tha'leka* (be-that-afar-it/that) (is) *aḥka* (more cleansing and befitting) for them; verily Allah (is) Proficient by what *yass'naóna*³⁷⁵⁶ (carefully craft they^z).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ
أَبْصَرِهِمْ وَيُحْفَظُوا فُرُوجَهُمْ
ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ﴿٣١﴾

31. And Let-say [you^s] for the she-believers (to) *yagbdhbdhna*³⁷⁵⁷ (she-they^z curb/ lower-and-break the gaze) [of] their^y *abssa're* (insights/ discernments), and (to) keep-up they^y³⁷⁵⁸ their^y *foroja* (orifices/ private-parts); and let not disclose-/flash they^y their^y adornment^w/trim^w except what appeared/manifested of it^w; and let cast-they^y by their^y kerchiefs³⁷⁵⁹ over their^y bosoms; and let not disclose/flash they^y their^y adornment^w/trim^w except to their^y *bo'aolto* (husbands-/lords/possessors/owner of) them^y or their^y sons, or sons (of) their^y *bo'aolto* them^y or their^y brothers or sons (of) their^y brothers or sons

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ
أَبْصَرِهِنَّ وَيُحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ
أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ بُعُولَتِهِنَّ
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ

³⁷⁴⁹ The word “تَسْلَمُوا” in “تَسْلَمُوا” is a present tense of “السَّلام,” = “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English! So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate an expression, such as “offer-peace,” as we did in this case!

³⁷⁵⁰ See the Lexicon attached to this Translation regarding “أحد”

³⁷⁵¹ That is, and Allah is knowing, “more befitting or more beneficial/ cleansing for you!”

³⁷⁵² See the Lexicon attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جَنَاحٌ” = no sin!

³⁷⁵³ The word “yagbodbdbo” = “يَغُضُّ” if with respect to sight means: to curb, lower and break the gaze! If it applies to the “sound” then it means to soften! See اللسان

³⁷⁵⁴ This “of” is very significant, as it indicates portioning of the eyesight! That is to say, it is not possible to deflect the entire eyesight, as the first look is part of it! But what is required is not to gaze at what is not allowed for one to gaze at!

³⁷⁵⁵ The word “يُحْفَظُوا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

³⁷⁵⁶ The word “يَصْنَعُونَ” is rooted in the verb “صَنَعَ” which means (1) carefully choose or (2) carefully craft or tried to approach perfection in making of (anything) or upbringing of any human or animal!

³⁷⁵⁷ See footnote 3822 above regarding “yagbdhbdho”

³⁷⁵⁸ See footnote 3825 above regarding “keep-up!”

³⁷⁵⁹ The word “خِمَارٌ” in “خُمُرِهِنَّ” is a plural for “خِمَارٌ,” which is linguistically speaking, and The Qur’an is foremost is “الهادي والتاج والأعاب واللسان” means “handkerchief.” See

(of) their^y sisters or their^y women or what possessed their^y *yamenes* (right hands) (i.e. their slaves), or the *ta'be'eena* (male followers, e.g.: servants) other than *erbatay^w* (having sexual desire/need)^w possessors of the men or the children who^r not ascended/cognized they^z over the women's *aw'ra'te* (*pudenda*) and let not strike-they^y their^y feet to (be) known what hide-they^y of their^y adornment^w; and let-repent you^z to Allah together, O believers, *la'alla* (craving currently unavailable deed that, perhaps) you^b thrive you^z.

بَنَى أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا
مَلَكَتْ أَيْمَنُهُنَّ أَوْ التَّبَعِينَ
غَيْرَ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوْ
الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى
عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيُعْلَمَ مَا يَخْفَيْنَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ
لَعَلَّكُمْ تَفْلَحُونَ ﴿٣٢﴾

32. And let-wed you^z the widows of you^b and the *ssa'lebeena* (righteous-people) of yourⁿ *eba'de* (he-slaves) and yourⁿ *ema* (she-slaves); *en* (if) they^z be indigents³⁷⁶⁰ enriches them Allah of His munificence; and Allah (is) *Wa'seon*³⁷⁶¹ (Surrounder and encompassing all things), Omniscient.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ
مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ
يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ
فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٣﴾

33. And *le'yasta'afise* (let affirmably abstain) who^r not find they^z marriage until enriches them Allah of His munificence; and who^r *yabtaghona* (they^z earnestly-quest) the book³⁷⁶² of what possessed yourⁿ right hands^w then *ka'tebo* (let-you^z mutually inscribe) them, *en* (if) you^c knew in them *khayran* (goodness/pledge-honors); and *aa'to* (let-you^z accord) them of Allah's possession which^x *aa'ta*³⁷⁶³ ([He] accorded) you^b and let-not coerce you^z yourⁿ (slave) maids on harlotry, *en* they^y wanted chastity/-marriage to *tabtagho*³⁷⁶⁴ (you^z earnestly-quest) a transient (of) the life^w (of) the world^w; and whoever [he] coerces them^y, then verily Allah from after their^y coercion (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَلَيْسَتَعَفِيفَ الَّذِينَ لَا يَجِدُونَ
نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ
وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا
مَلَكَتْ أَيْمَنُكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا وَءَاتُوهُمْ مِنْ
مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تَكْرَهُوا
فَتَيْبَتَكُمْ عَلَى الْبَغَاءِ إِنْ أَرَدْنَ
تَحْصِينَ أَنْ تَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا
وَمَنْ يَكْرَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ
إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

34. And *laqad* (verily, already and affirmative) We descended to you^b *Aya'ten^w* (*Qur'anic statements*) manifesters-she^{ym}; and a parable/example of whom^r they^z ceded of before you^b; and an exhortation^{w3765} for the *muttaqeena* (reverential guarders against Allah's displeasure).

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ ءَايَاتٍ
مُبِينَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٥﴾

35. Allah (is) the Heavens'^w and the Earth's^w illumination^x; parable/example (of) His illumination (is) as a niche^w in it^w a lamp; the lamp (is) in a glass-she^y the glass-she^y (is) like a lustrous-star^{w3766} being kindled of a blessed tree^w,

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ

³⁷⁶⁰ The word “فقراء” versus the “مساكين” see the Lexicon attached to this Translation for the distinction!

³⁷⁶¹ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

³⁷⁶² “الكتاب” here = “المكاتبة,” i.e. the mutual writing of a pledge of one party to another! So in this great Ayah, *ka'tebo* (let-you^z mutually inscribe) them (i.e. your slaves) a pledge, that they pay you ransom to get their freedom! This is a clear command from Allah to abolish slavery through mutual benefits between the owner and his/her slave! See القرطبي!

³⁷⁶³ That is, and Allah knows best, from the Zakah wealth, as the Zakah possession is not but a trusted possession in the hands of the one giving that portion of his possession as Zakah!!

³⁷⁶⁴ The word “إبتغي” = “طلب حثيثا” meaning: earnestly quested!

³⁷⁶⁵ The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition!

³⁷⁶⁶ The word “مكوكب” from a linguistic stand means: star! Although in modern times “مكوكب” = plane!

an olive^{w3767} neither [eastern-she^y] nor [western-she^y]; almost its^w oil lightens and albeit not touched it^x a fire^w; an illumination^x on an illumination^x; Allah a right-guides for His illumination^x whom^r [He] wills; and strikes Allah the parables/examples for the mankind; and Allah by every-thing (*is*) Omniscient.

كَأَنَّهُا كَوَكْبَدُرَى يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ

عَلِيمٌ ﴿٣٦﴾

36. In houses Allah allowed (*to be*) elevated³⁷⁶⁸ and (*to be*) mentioned in it^w His name; *yousabbheho*³⁷⁶⁹ (*saying: subhana Allah*) for Him in it^w by the *ghodonwe* (*dawn-until-sunrise*) and the *aa'ssale*³⁷⁷⁰ (*late afternoon until sunset*).

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

37. Men neither *tolbey* (*entertainingly-preoccupies/ distracts*) them a trade^w and nor a sale^x a'an (off) Allah's *Thekre*³⁷⁷¹ and *eqa'me* (*upping/ sustaining the prescribed obligations of*) the Prayer^w and *eeta* (*according and fulfilling the obligations of*) the *Zakatey*^{w3772} (*prescribed percentage of personal possessions*)^w; they fear/ know³⁷⁷³ a day^x *tataqallabo* (*iteratively turnover*) in it^x the hearts and the *absa'ro* (*insights/ discernments*).

رَجَالٌ لَا تُلْهِيمُ تَجَرَّةً وَلَا بَيْعَ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

38. To requite them Allah, *absano*³⁷⁷⁴ (*excellenter*) (*of*) what worked they^z; and [He] augments them of His munificence; and Allah provides whom^r [He] wills by other than a count.

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بغيرِ حِسَابٍ ﴿٣٨﴾

39. And who^r disbelieved they^z their works (*are*) like a mirage^x in a bowl^{w3775} reckons it^x the thirster water; until if/when [he] came (*to*) it^x [he] found it^x not a thing; and [he] found Allah *endabo* (*by it^x / by him*); so [He] fulfilled³⁷⁷⁶ him his account; and Allah (*is*) swift (*in*) the account.

وَالَّذِينَ كَفَرُوا أَعْمَلَهُمْ كَسْرَابٍ بِقَيْعَةٍ يَخَسِبُهُ الظَّمْثَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوفَتْهُ حِسَابُهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

40. Or like darknesses^w in a sea *lujjeyen*^x (*abyss/ of tremendous depth/ vast water amount*)^x, overlies it^x a surge above it^x a surge, of above it^x *sahabon*³⁷⁷⁷ (*gliding-clouds*); darknesses^w some (*of*) it^w above some, if [he] produced his hand^w

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَّجِيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا فَوْقَ بَعْضٍ

³⁷⁶⁷ Tree in Arabic is a *feminine*. So the reference to it is obviously *feminized*. Hence, the references: "olive," "she-eastern, she-western!"

³⁷⁶⁸ That is to be *built*, i.e. the mosques!

³⁷⁶⁹ The word "*yousabbheho*" has no English equivalent! It means [he] says, "*subhana Allah*," that is: *ballowedly and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*! Every *tasbeeh* (saying *subhana Allah*) in The Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*)!

³⁷⁷⁰ In English there is no exact corresponding words for "غَدُو" = "*ghodon*" (grammatically inflected "*ghodonwe*") and "آصَال" = "*aasal*," *late afternoon until sunset*!

³⁷⁷¹ The word "*thekre*" as it stands here, Qur'an commentators are *differing* as to its *exact* meaning! However, Prayer seems to be the *most suitable* as it is with respect to *trading and traders*! See القرطبي!

³⁷⁷² See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

³⁷⁷³ *Linguistically* the word "خَاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

³⁷⁷⁴ That is according to: *excellenter than their deeds*!

³⁷⁷⁵ The word "قَيْعَة" = bowl, meaning: a bowl-shaped topographic depression! See الهادي and The American Heritage Dictionary!

³⁷⁷⁶ The word "وَفَى" in "وَفَاهُ," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "وَفَى" means *endeavored and gathered the last part of an obligation to fulfill it*!

³⁷⁷⁷ The word "سَحَابٌ" versus "غَيْمٌ," is that the "سَحَابٌ هو ينسحب" i.e. *glides itself or the wind pulls or pushes it and make it move*! And it's *plural* of a "إِسْحَابَة" Whereas the "غَيْمٌ" appears *stationary*! انظر اللسان

almost not sees it^w [be]; and whom^p made Allah not for him an illumination, so not for him of an illumination.

إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَهَا
وَمَنْ لَمْ يُجْعَلِ اللَّهُ لَهُ نُورًا فَمَا
لَهُ مِنْ نُورٍ ﴿٤١﴾

41. Have not seen [you^s] that Allah, *yousabbebo*³⁷⁷⁸ (say: *subhana Allah*) for Him who^p (are) in the Heavens^w and the Earth^w and the birds, *ssaffa'ten* (in rows/ spreading-their-wings-in-flight)³⁷⁷⁹; each *qad* (already and affirmatively) knew his/its^x Prayer^w and his/its^x *tasbeeha*³⁷⁸⁰ (hallowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him); and Allah (is) Omniscient by what they^z do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْبُحُ لَهُ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ
صَفَّتْ كُلُّ قَدِّ عِلْمَ صَلَاتِهِ
وَتَسْبِيحِهِ وَاللَّهُ عَلِيمٌ بِمَا
يَفْعَلُونَ ﴿٤٢﴾

42. And for Allah (is) the Heavens^w and the Earth's^w proprietorship and to Allah (is) the destiny.

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٣﴾

43. Have not seen [you^s] that Allah wafts *sahaban*³⁷⁸¹ (gliding-clouds); afterwards [He] congregates [among it^x; afterwards [He] makes it^x a heap; then [you^s] see the *wadqa* (haze/ raindrops) issuing from its^x bores³⁷⁸²; and *younazzelo* (recurrently descends [He]) from the sky^w of mountains in it^w hails; then [He] betides by it^x whom^p [He] wills and averts it^x [He] a'an (off) whom^p [He] wills; almost glare/flash (of) its^x lightning goes (takes-away) by the *abssa're* (insights/ discernments).

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ
يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ
وَيُنْزَلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا
مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ
وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا
بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ ﴿٤٤﴾

44. *Youqallebo* (iteratively transposes) Allah the night and the day; verily in *tha'leka* (he-that-afar-it/ that) surely (is) *ebratan*^w (instructive-example)^w for the *abssa're* (insights/ discernments) possessors.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي
ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٥﴾

45. And Allah created every a *dabba'ten*³⁷⁸³ (she-moving-creature), of water; so of them who^p [he/it^x] creeps on its^x belly; and of them who^p [he/it^x] walks on two feet^w; and of them who^p [he/it^x] walks on four^w; creates Allah whatever³⁷⁸⁴ [He] wills; verily Allah (is) on everything Omnipotent.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ
مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ
يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي
عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾

46. *Laqad* (verily, already and affirmatively) We descended *Aya'ten*^w (Qur'anic statements) manifesters^w; and Allah aright-guides whom^p [He] wills to a *Sseratten* (road/-way) straight.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٤٧﴾

47. And they^z say we: believed by Allah and by the Messenger and we obeyed; afterwards diverts a

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ
وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ

³⁷⁷⁸ See footnote 3765 above regarding يسبح

³⁷⁷⁹ The word "الصفات" means: (1) the angels as they set themselves in rows, or (2) the "birds," as in this great *Ayat*, as they spread their wings in the sky and not move them!

³⁷⁸⁰ According to القرطبي since Prayer and *tasbeeh* are synonymous, they mentioned twice here for intensity!

³⁷⁸¹ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a "إسحابية" Whereas the "غيم" appears stationary! انظر اللسان!

³⁷⁸² The word "خلاله أي ثقبه التي يخرج منها" means its bores! See اللسان!

³⁷⁸³ For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

³⁷⁸⁴ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which! See الدر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي

team of them from after <i>tha'leka</i> (<i>he-that-afar-it/that</i>); and not those surely (<i>are</i>) the believers.	بَعْدَ ذَلِكَ وَمَا أَوْلَتْكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾
48. And if (<i>had been</i>) invited they ^z to Allah and His Messenger to rule among them, <i>edha</i> (<i>suddenly/-surprisingly</i>) a team of them (<i>are</i>) [shunners].	وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾
49. And <i>en(if)</i> (<i>to</i>) be for them the right ^x <i>ya'tona</i> ^x (<i>they</i> ^x <i>obligingly come</i>) ^x to it ^x <i>mudh'eneena</i> (<i>humbly submitters</i>).	وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِبِينَ ﴿٤٩﴾
50. Is in their hearts an illness ³⁷⁸⁵ , or they ^z suspected, or they ^z fear/know ³⁷⁸⁶ that Allah warps/prejudices ³⁷⁸⁷ over them and His messenger [<i>warps over them too</i>] ³⁷⁸⁸ ; rather those, they (<i>are</i>) the <i>dha'lemoonah</i> ³⁷⁸⁹ (<i>injustice-doers</i>).	أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْجِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أَوْلَتْكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾
51. Verily only [was] the believers' say if (<i>had been</i>) invited they ^z to Allah and his Messenger to rule among them to say they ^z : we heard and we obeyed; and those, they (<i>are</i>) the thrivers.	إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾
52. And whoever [<i>he</i>] obeys Allah and His Messenger and <i>yakhsha</i> ([<i>he</i>] <i>reverently-fears</i>) Allah and <i>yatta'qeh</i> ([<i>he</i>] <i>reverently guards not to displease Him</i>), so those, they (<i>are</i>) the winners.	وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَحْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾
53. And <i>aqsamoh</i> (<i>they</i> ^z <i>oathed</i>) by Allah <i>jahda</i> (<i>ultimate/effort-most</i>) their <i>ayma'ne</i> (<i>oaths</i>), <i>la'en</i> (<i>if indeed</i>) commanded them you ^s surely assuredly ³⁷⁹⁰ exit they ^z ; let-say [<i>you</i>]: let-not <i>toq'semo</i> (<i>you</i> ^z <i>oath</i>) an obedience ^w <i>ma'aroofaton</i> (<i>that which is known</i>) ^w ; verily Allah (<i>is</i>) Proficient by what work you ^z .	وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ ۖ لَئِنْ أُمِرْتُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾
54. Let-say [<i>you</i>]: let-obey you ^z Allah and let-obey you ^z the Messenger; then <i>en(if)</i> diverted they ^z then verily only on him what [<i>he</i>] (<i>had been</i>) burdened and on you ^b what you ^c (<i>had been</i>) burdened; and <i>en</i> you ^z obey him <i>tahtadan</i> (<i>you</i> ^z <i>find and accept the aright-guidance</i>); and not on the Messenger except the announcement the manifester.	قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلْتُمْ ۖ وَمَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾
55. Promised Allah who ^r believed they ^z of you ^b and they ^z worked the righteous-works ^w (<i>to</i>) surely assuredly ³⁷⁹¹ <i>yastakhlefa</i> (<i>makes vicegerents of</i>) them [<i>He</i>] in the Earth ^w like <i>istakhlefa</i> ([<i>He</i>] <i>made vicegerents of</i>) whom ^r of before them; and (<i>to</i>) surely assuredly establish ³⁷⁹² [<i>He</i>] for them their religion which [<i>He</i>] delighted for them; and surely [<i>He</i>] assuredly substitutes (<i>for</i>) them from	وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ ۖ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۚ

³⁷⁸⁵ The word "illness" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

³⁷⁸⁶ See footnote 3842 above regarding fear/know!

³⁷⁸⁷ The word "يحيف" is to be *unjust* through *inclining and judging by injustice*! Thus, "warp"= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased!

³⁷⁸⁸ This Ayah says: "اللَّهُ وَرَسُولُهُ" thus, "رَسُولُهُ مَرْفُوعٌ" as a *second* "فَاعِلٌ" Hence it means and His "messenger warps over them too!" In Arabic the construct is very clear! In English it seems it does require this clarification!

³⁷⁸⁹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

³⁷⁹⁰ The "ل" in "ليخرجن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"!

³⁷⁹¹ The "ل" in "ليستخلفن" and "ليمكنن" are *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both case by "assuredly"!

³⁷⁹² The word "مكن" in "يمكنن" means "found" or "established!" It also means "enabled" or "empowered!" Clearly, the English word "established" does not imply or connote the same as "مكن" *per se*!

after their fear a security; they^z worship Me, not they^z partner (other deities) by Me a thing; and who^p [he] disbelieves after *tha'leka* (be-that-afar-it/that) then those they (are) the *fa'seegoona* (rebels vis-à-vis Allah's command).

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا
وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ
هُمُ الْفَاسِقُونَ ﴿٥٦﴾

56. And *aqemo*³⁷⁹³ (let-you^z up/sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the Zakata^{w3794} (prescribed percentage of personal possessions)^w and let-obey you^z the Messenger, *la'alla* (craving currently unavailable deed that/perhaps) you^b *torhamona*³⁷⁹⁵ (to be mercy-given you^z).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ
تَرْحَمُونَ ﴿٥٧﴾

57. Let-not assuredly reckon [you^s] who^r disbelieved they^z (are) enfeeblers in the Earth^w; and their abode-/lodging (is) The Fire^w and surely wretched the destiny.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا
مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ
النَّارُ وَلَبِئْسَ الْمَصِيرُ ﴿٥٨﴾

58. O you who^r believed they^z: let seek yourⁿ permission whom^r possessed yourⁿ hands^w and who^r not reached they^z the puberty of you^b three times of before the dawn's Prayer^w and when *tadha'aona* (you^z put-aside) yourⁿ apparels from the noon^w; and of after the *esha'a's* (night's fall) Prayer^w; three^w *aw'ra'ten*³⁷⁹⁶ (designated hours) for you^b; not on you^b and not on them a *jonahon*³⁷⁹⁷ (sin) after them^{y3798}; *tawwafona* (iterative circumambulators) on you^b some (of) you^b on some; like *tha'leka* (be-that-afar-it/hat) manifests Allah for you^b the *Aya'te*^w (Qur'anic statements); and Allah (is) Omniscient, *Hakeemon*³⁷⁹⁹ (infinite *bekmah*³⁸⁰⁰ Possessor).

يَأْتِيهَا الَّذِينَ ءَامَنُوا
لِيَسْتَعِذَّ نَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ
وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ
مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ
تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ
بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ
لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ
بَعْدَ هُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ
عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

59. And if/when reached the children of you^b the puberty, then *le'yasta'athena* (let seek permission they^z) as *ista'athana* (sought permission) who^r of before them; like *tha'leka* (be-that-afar-it/that) manifests Allah for you^b His *Aya'te*^w (Qur'anic messages); and Allah (is) Omniscient *Hakeemon*³⁸⁰¹ (infinite *bekmah*³⁸⁰² Possessor).

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ
فَلْيَسْتَعِذُّوا كَمَا اسْتَعِذَّنَ
الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ

³⁷⁹³ That is you^z up/sustain/maintain all the rituals necessary!!

³⁷⁹⁴ See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications!

³⁷⁹⁵ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “perhaps you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*! The Arabic says, as if to say: “perhaps you are being mercied,” which cannot be said in correct English, as there is no such word as “mercied!”

³⁷⁹⁶ The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure! See التاج!

³⁷⁹⁷ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح” = no sin!

³⁷⁹⁸ The reason for “feminizing” this pronoun as “them^y” because it is so in the text, as it is in reference to the word “عورة” which is a feminine gender!

³⁷⁹⁹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

³⁸⁰⁰ See the *Lexicon* attached to this Translation for “bekmah”

³⁸⁰¹ See the *Lexicon* attached to this Translation regarding “الحكيم” and “إحكيم”

³⁸⁰² See the *Lexicon* attached to this Translation for “bekmah”

you^g of them; and *ista'ghfer*³⁸¹⁰ (*let-seeK forgiveness [you^s] from*) Allah for them; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Rabeemon* (*iterative mercy Giver*).

شَانَهُمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ
وَأَسْتَغْفِرُهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٢٢﴾

63. Let-not make you^z the Messenger's invocation among you^z like invocation (*of*) some (*of*) you^z (*to/of*) some; *qad*³⁸¹¹ (*iteratively and affirmatively*) knows Allah whom^r *yatasallalona* (*they^z secretly withdraw*) of you^b *lemathan* (*elusively*); so *le'yather* (*let-take-caution*) who^r dissent they^z *a'n* (*regarding*) his command to betide^w *thema fetna'ton* (*trial/ affliction/ tumult*)^w or betides^x them a painful torment.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ
اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ
لِوَإِذَا فليَحْذَرِ الَّذِينَ يُخَالِفُونَ
عَن أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ
يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

64. Lo! Verily for Allah what (*are*) in the Heavens^w and the Earth^w; *qad*³⁸¹² (*iteratively and affirmatively*) knows [He] what you^f (*are*) on it^x (*of adherence or not to His commands*); and day (*to be*) returned they^z to Him then *youna'bbe'o* ([He] *inform by piece-of-significant-and-availing-news*) them by what they^z worked; and Allah by everything (*is*) Omniscient.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
وَيَوْمَ تَرْجَعُونَ إِلَيْهِ فَيَنْبِئُهُمْ بِمَا
عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٤﴾

³⁸¹⁰ The word "استغفر" = "اطلب الغفران" = "[you] seek forgiveness!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[you] seek forgiveness!" So in this case: [you] seek Allah's forgiveness!

³⁸¹¹ The particle "*Qad*" preceding a *future tense* means: للتوكيد والتأكيد = for "affirmatively and iteratively!" See المعنى!

³⁸¹² Ibid!